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FREE
THOUGHTS
UPON
UNIVERSITY EDUCATION;
Occasioned by the
PRESENT DEBATES
AT
CAMBRIDGE:

And Calculated for the
Advancement of Religion and Learning.
By a Sincere Wellwisher to our UNIVERSITIES,

PART I.

*Violenta nemo imperia continuit diu :
Moderata durant.*

SENEC. Tro.

*Pudore & liberalitate liberos
Retinere, satius esse credo, quam metu.*

*— hoc qui nequit,
Fateatur nescire imperare liberis.*

TER. Adelph.

L O N D O N :

Printed for M. COOPER, at the Globe in Pater-noster-
Row; and THOMAS HOLLINGWORTH, at Lynn.

MDCCLI.

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PART I.

Violentia non impedit constantiam
Moderata non nocet
Fides & libertas libera
Religio, fides esse credens, quoniam metus
hoc per verum
Falsitas non impedit libertatem
Tern. Adelp.

L O N D O N.
Printed for M. COOPER, at the Glass in Pall-mall;
Roe; and THOMAS HOLLINGWORTH, at York.
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THOUGHTS

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in Oblivion: And it be allowed

UPON

UNIVERSITY EDUCATION, &c.

tion of the State of that Body, yet it

As the University has many

Members, who, by a proper

Application of their great

Abilities, might at any time extricate

her out of the Difficulties in which

she has been, for some Time, unhap-

pily involved, I have waited with the

pleasing Hopes of seeing some Scheme

of Conduct published, which might

happily reconcile the present con-

tending Parties, and lay a Founda-

B

tion

whole

tion for their future Tranquillity and Happiness. Several Pamphlets have appeared, which, however, have not answered the Expectations of the Public. They give us an Account of some Facts, which, for the Credit of the University, had better been buried in Oblivion: And if it be allowed that they exhibit a just Representation of the State of that Body, yet it is thought, that some further Considerations are expedient, not to say absolutely necessary. Whether the Leaders of the Party, who proposed and favoured the Regulations, were influenced, as has been suggested, by the Hopes of *Bishoprics, Deaneries, and Golden Prebends*, or that more noble Motive, the Prosperity of the University, is not very material to any but themselves, or those Few, whole

whose superior Merit may remain unnoticed, when the Espousers of this favourite Scheme become Dignitaries. If such Regulations as they have proposed are likely to restrain Vice, and to secure and promote the Cause of Morality, whatever their private Views may be, a Design, conducive to so laudable an End, should meet with no Opposition. Animadversions therefore upon the more recondite Intentions are evidently out of the Question. It was incumbent upon the Gentlemen in the Opposition to shew, that the Steps taken by those who espoused the late Orders, were not likely to effect a Reformation. Had they immediately proposed their own Emendations, or ingenuously assigned their Reasons for hooting against these Orders, they had deserved

well for their seasonable Remonstrances, and acted like Men of Integrity and Judgment. How much soever in their private Sentiments they approved of such Overtures, yet their public Conduct was widely different; for instead of endeavouring to lessen, they have made the Breach greatly wider; and, for want of considering a received Maxim, *That a good Intention is not the only Quality requisite to render an Act good and laudable*, both Parties, of the Goodness of whose primary Intentions I make no Doubt, have given Passion and Prejudice too great a Power over them, and seem at length to have forgot their first Design, and to have resolved upon what my Regard for each of them will not suffer me to name.

How

How

How far the Particulars contained in these Pages, may contribute towards promoting the End originally proposed by these Gentlemen, Time only can determine. Let it, however be observed, that the Author is attached to no Party, has no Concerns at present with the University, and is actuated through the Whole of this Performance by no other View or Consideration, but what arises from a sincere Desire of allaying the present Animosities, and restoring Peace and Unanimity to this celebrated Seat of Learning.

The late Orders, how expedient soever, have given such Disgust; the Manner, in which they were introduced, has created so much ill
Blood,

Blood, that those who favoured them, can never give a more convincing Proof of the Integrity and Disinterestedness of their Intentions, than by giving up that, for which they have been all this while contending. On the other hand, the Gentlemen in the Opposition will do well not to plume themselves on account of their supposed Victory, but generously accede to any new Proposals, that shall appear to be supported by Reason, or else modestly offer their own better-concerted Schemes. The following Hints are submitted to the Judgment of both Parties. If they receive their joint Suffrage, it will give me a most sensible Pleasure. But, be the Event what it will, I shall always enjoy the Satisfaction of having used my best Endeavours to serve the Interest of both.

Some

Some Fellows of Colleges, particularly Tutors, have been often heard to declaim with great Warmth and Vehemence against the Admission of our young Nobility and Gentry. To these Personages they have ascribed *that Torrent of Immorality, to stem which all their Caution, all their strict and rigid Discipline, have proved ineffectual.* But I have always been of Opinion, nor do I stand alone in it, that the Authors of these solemn Speeches are more likely to retard the Progress of Knowledge, than those with whose Characters they take the Liberty to be thus free. It would require no great Skill to make it evident beyond Dispute, that the Persons, upon whom these Animadversions are *injudiciously* made,

made, are the chief Support of our Two great Nurseries of Learning. It is owing to their Influence that our ancient Privileges, that our Liberty, of which we so justly boast, are secured to us. If we forbear then to admit these Patrons of Learning, these Friends and Assertors of Liberty, the Sciences must lose Ground, and at last be overwhelmed by the Bigotry, Superstition, and Tyranny, of worse than Heathen *Rome*.

It must, at the same time, be acknowledged, that Persons of high Rank and Fortune, when committed to the Care of † those, who have
neither

† Such as the Tutor, who knew no more of the World; than if he had been bred up in a Forest, and whose sour, pedantic Genius
was

neither Learning nor Address, are, upon many Accounts, the most subject to all Kinds of Debauchery. And when they have good Capacities, an Inclination to Learning and Sobriety, and a proper Foundation laid, either at one of our public Schools, or by the Care of a private Tutor at home, if they happen to take another Turn, and not to answer the Expectations of their Parents or Guardians, at the University, the Disappointment in general may, I am afraid, be ascribed to the Tutor. What is here intimated, is confirm-

was ill qualified to cope with the Vivacity and Spirit of a young Gentleman, warm in the Pursuit of Pleasure, and one who required much Address, and very artful Management, to make any kind of Restraint palatable and easy to him.

POMPEY the Little, p. 231.

ed by the following Observation :
 For the Space of five or six Years
 last past, it has been remarked, that
 all those, of the Rank under Consi-
 deration, who have been admitted
 under diligent and judicious Pupil-
 mongers, have answered the most
 sanguine Hopes of their Friends, and
 turned out greatly to the Credit of
 their Tutors, and of the University;
 whilst others, under the Care of
 Tutors of a different Stamp, have
 generally merited, not Approbation,
 but private, if not public Censure.
 How are these Difficulties, these
 Hindrances to a liberal and ingenu-
 ous Education to be removed? Some
 Persons, noted for their Candour and
 Humanity, have been willing to be-
 lieve, that the Characters of those
 Tutors, who have distinguished
 themselves

themselves by their Probity, Judgment, and Learning, are so well known as to preclude the Necessity of inquiring for any other Method to get over this Objection. But Experience, that safest Guide, gives us a Proof of the contrary, too notorious to be denied ; for whether it is occasioned by that Phantom *Party*, or a fawning Servility, but too apparent in the Conduct of the Gentlemen to whom this Observation alludes ; yet is it a Truth, though no great Credit to the present Age, that they have, for the most part, a greater Number of Pupils than those of superior Worth and Merit.

I would candidly hope, that the Persons concerned in drawing up the last Orders, had this Complaint in

View. But, as it is obvious to every unprejudiced Observer, that they are not likely to contribute much, how well soever intended, towards redressing this Grievance, let the following Proposal be impartially considered :

If the Professor of History and modern Languages was to reside, with proper Assistants, in the University, it is not to be doubted but that a numerous Audience would regularly attend a Course of Lectures, so useful and entertaining.

The Objections that young Gentlemen, born to inherit large Fortunes, have to an University Education, are, either the insufferable Superciliousness and Ignorance of their Tutors, or the Difficulty and Inexpediency

pediency of the Studies in which they are engaged. These will infallibly be removed by having Recourse to this Expedient: The natural and acquired Abilities of the Professor are so well known and distinguished; History, a Study of all others the most entertaining, is so essential; the Knowledge of modern Languages, without which there is no understanding our own to any Degree of Perfection, is so requisite to make up the Character of a fine Gentleman, that to use any Arguments in favour of so reasonable a Proposal, is quite unnecessary. If our young Nobility and Gentry were well versed in History and Chronology; if they were tolerable Masters of *French* and *Italian*, and had clear Notions of the several Forms of Government, particularly

cularly that of our own Country; if such a Foundation were once laid, how easy would it be to raise a Superstructure the most noble and magnificent? What Improvements might we not reasonably expect from their Travels? What Advantages might not we hope for to our Country, with the true Interests of which they must, by these means, be so well acquainted? The Time that is now, for want of a Capacity † to do otherwise,

† They are sent to foreign Countries, before they are of Age and Capacity to make useful and proper Observations; by which means they gain little by their Travels, but the Follies and Vices of the several Places they pass through. But this is not the worst: Most of the Nations they visit are of a different Religion from themselves, where they cannot but laugh at the Superstition that there prevails, and having no Opportunity (if they were willing) of exercising their own

wise whilst they are making the *Grand Tour*, consumed in mimicking the Foppery, and adopting the Vices of the Triflers and Debauchees

own Religion, and improving in those Principles they have but weakly imbibed, and solicited on all Hands by vicious Pleasures, they generally contract a Disregard to Religion in general, and lose the Sense of its Obligations.—Hence it is, that, at their Return, we see the *fine Gentleman* has raised itself on the Ruin of the *Christian*, and, with foreign Fashions, they import likewise the Vices of foreign Nations. To this we may refer the Introduction of Pleasures unheard of by Name, till lately, in this Island;—that Levity of Mind, and Effeminacy of Manners, despised by ancient *Britons*;—the notorious Prophanation of the Sabbath by our Nobility and Gentry;—and some scandalous Vices too indecent to be mentioned.

Serious Address, p. 19.

This small Pamphlet is wrote with great Judgment, and deserves the serious Perusal of all the Educators of Youth, particularly the worthy Author's Queries, which are of great Weight and Moment.

of

of *France*, would then be employed in conversing with Men of Sense and Experience, and in making Observations upon the Customs and Forms of Government of the several Countries through which they passed : A Way of visiting foreign Countries this, not unlike that Voyage of *Cicero*, which the learned and elegant Writer † of his Life looked upon as the only Scheme and Pattern of Travelling, from which any real Benefit is to be expected. *Tully* did not stir abroad, till he had completed his Education at home ; *for nothing can be more pernicious to a Nation than the Necessity of a foreign one* ; and after he had acquired in his own Country whatever was proper to form a worthy

† Dr. *Middleton's* History of the Life of *Tully*, Vol I. p. 45, 46.

Citizen and Magistrate of *Rome*, he went, confirmed by a Maturity of Age and Reason against the Impressions of Vice, not so much to learn, as to polish what he had learnt, by visiting those Places where Arts and Sciences flourished in their greatest Perfection. In a Tour the most delightful of the World, he saw every thing that could entertain a curious Traveller, yet staid no where longer than his Benefit, not his Pleasure detained him. By his previous Knowledge of the Laws of *Rome*, he was able to compare them with those of other Cities, and to bring back with him whatever he found useful, either to his Country or to himself. He was lodged, where-ever he came, in the Houses of the Great and the Eminent,

nent, not so much for their Birth and
 Wealth, as for their Virtue, Know-
 ledge, and Learning; Men honour-
 ed and revered in their several
 Cities, as the principal Patriots, Ora-
 tors, and Philosophers of the Age:
 These he made the constant Compa-
 nions of his Travels, that he might
 not lose the Opportunities, even on
 the Road, of profiting by their Ad-
 vice and Experience. From such a
 Voyage, it is no Wonder that he
 brought back every Accomplishment,
 which could improve or adorn a Man
 of Sense. And were our *British*
 Travellers to follow the Directions of
 this great Guide, upon their Return
 home, instead of being despised as so
 many ——— that had seen the World,
 they would be considered as *English*
 Nobility

Nobility and Gentry, who, to the inestimable Knowledge of the Ancients, had added the Improvements and Discoveries of the Moderns. Our Progress in Literature would then be as much the Cause of Admiration, as it is now of Contempt ; and instead of sending our Youth to *Geneva*, *Gottingen*, and other Seminaries Abroad, our Universities would be held in such Esteem, that Foreigners would once more rejoice to receive their Education from our great Nurseries of Learning.

If the Body of the University accede to this Proposal, the Benefits arising from the Institution will be inexpressible ; whereas at present, the Application of the Professor's Sa-

lary is the greatest Abuse of Royal Munificence and Bounty.

Was our worthy Chancellor to be addressed upon this Occasion, it is not to be questioned but he would require the Professor's immediate Confidence, and recommend a Number of our Nobility and Gentry to his Care. These would be rescued from that supine Indolence, which terminates in Degeneracy and Sensuality, or however, is wholly insignificant, mean, unmanly, and contemptible. If you, Gentlemen, will unanimously address my Lord Duke upon this Occasion, I am persuaded his Grace, who considers that to be a Friend and Benefactor to Mankind, to serve our Country, to promote the Public Happiness,

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is amiable, glorious and honourable, will not only approve, but heartily espouse and countenance this Proposal.

As some of the late Orders have a manifest Tendency towards rendering the University prosperous and flourishing; so others, particularly those to which pecuniary Punishments are annexed, are equally detrimental and pernicious. The Payment of these Sums of Money is only felt by the inoffensive Parent, who very frequently finds a great Difficulty to defray other more necessary Expences. Instead therefore of adding to the Burden, which the Friends of our Universities and Church think already too grievous to be borne, proper Steps should be taken to render it more tolerable.

terable. Not only the late Orders, but likewise the Statutes, whether of the University in general, or of private Colleges in particular, by which *Mulets* are inflicted, ought to be entirely abrogated and disannulled. It were easy to point out some flagrant Instances of the shameful Effects of these Punishments. But a dutiful Regard for a Mother's Tenderness, of which I hope always to retain a grateful Sense, obliges me to draw a Veil over her Infirmities, and to propose to her other Sons, who are entrusted with the Care of her Health, such Remedies as seem applicable to her Case. Instead then of Means that can be productive of no good End, let the following be admitted under Consideration.

If

If a young Gentleman happens, either through Indiscretion, or even designedly, to transgress some of those Rules or Customs, but is, at the same time, guilty of no moral Turpitude, to overlook or connive at such trifling Faults, will, in general, have its Use, will always, with ingenuous Minds, have a greater Influence than those Signs of Disgust, an haughty and enraged Countenance, or angry and high-swelling Words: And when they commit Things that are, in some measure, criminal, to lay open, with a Shew of Concern for their Well-being and Happiness, the bad Effects of such a Procedure, and the good Consequences of a different Conduct, will be infinitely more persuasive, than

than the more usual Tokens of *Displeasure* and *Resentment*.

Doctor *Atterbury*, when *Dean* of *Christ-Church* in *Oxford*, had a very engaging Way of reprov-
ing and re-
forming young Gentlemen of For-
tune, when they transgressed. He
would sometimes, especially when,
by their Non-attendance at Morning
Prayers, he suspected they had been
up too late in Company, make them
an early and unexpected Visit, to in-
quire after their *Health*, about which
their unusual Absence from Chapel
had greatly alarmed him. At other
Times, My Lord —, or Mr. —,
has so just a Sense of his Duty, is so
constant in his Devotions, that I am
persuaded this Omission must be occa-
sioned

sioned by some close Pursuit of Literature, towards furthering which, or clearing up any Difficulty, if my Assistance can contribute, it will give me a very sensible Pleasure.—A genteel Way of introducing a Conversation about Matters of Learning. If at any time he found their Chambers not in the best Order after the Entertainments of the last Evening, he would say nothing; but this *silent* Lecture operated very powerfully. If they were repeatedly guilty of that for which they had once been re-proved, then he had Recourse to that best of Methods, EXAMINATION. By these gentle Means, he governed one of the largest Societies in *Europe* with Ease and Pleasure to himself, and greatly to the Emolument of this

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Kingdom, to which many of them still are Ornaments both in Church and State.

A Tutor of our own University, who, a few Years ago, discharged that weighty Office with more than ordinary Credit, tried this Expedient, as well to the Advantage of his Pupils, as to his own Satisfaction. Upon the Experience of a learned Prelate, and another Gentleman of distinguished Merit, and the Reasonableness of the Scheme, it may be affirmed, without any great Degree of Presumption, that whoever takes the same Measures, conducted with the same Prudence, will have his laudable Endeavours crowned with equal Success. When a Tutor is under the
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disagreeable Necessity of taking Cognizance of the ill Behaviour of any of his Pupils, sometimes to inquire what Progress they make in Classical Learning will be of Service: At other Times, to require an Account from them of the Books in which they are lectured, will be highly beneficial. Such a Method will not only stock their Understandings with a proper Fund of Knowledge, but also produce in them a Habit of Attention; which, perhaps, is one of the most desirable Endowments of the human Soul. Thus the Impressions made upon their Minds will be revived, what was lost retrieved, and that fixed deeper which is still retained. Now and then it will be of incredible Advantage to give them a few

Paragraphs to translate. As the Excellency and Usefulness of this Sort of Exercise has been so often considered and recommended by Writers of the first Rate, it would be needless to repeat their Arguments, and impertinent to offer any thing new upon the Subject. It may not, however, be amiss to observe, That to set them those Passages, where the Obliquity and Turpitude of their Misdemeanors are exposed, and their opposite Virtues painted in lively and engaging Colours, will be of inexpressible Benefit. And if this gentle Reproof concludes with a tender Admonition, with a polite and honest Appeal to their cool and best Reason; if the Whole is applied to the forming their Tempers, and regulating their Conduct,

duct, it will not frequently fail of being greatly beneficial.

It will be of Use likewise to desire their own Thoughts upon a Subject, and that, generally speaking, in their own Language. By this Means, the Genius will be less cramped, and the Justness or Impropriety of their Sentiments the easier discerned. Great Pity it is, that the Study of that Language should be neglected, of which we shall constantly stand in Need in our daily Converse and Concerns; in which Causes at our Courts of Judicature are pleaded and determined, the true Interests of our Country inquired into, and thoroughly discussed in our Two August Assemblies; in which the Beauties of moral Acti-

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ons are to be displayed, and manly and rational *No.ions* of Religion to be inculcated from the Press, and from the Pulpit. A few Years since there was a Design on foot at *Pembroke-hall*, in which, if the Governors of that and the several other Colleges in the University had heartily engaged, the Necessity of any new Orders, in the Vice-Chancellorship of Doctor *Keene*, had been entirely superseded.

Of the many excellent Regulations then proposed, one or two shall just be mentioned.

To direct and assist the young Gentlemen of that Society in their Studies, was to have been the more
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immediate Business of Four of the Fellows, Men, each of them remarkable for sound Learning, Purity of Morals, and a genteel Address. To each was assigned his particular Province or Course of Lectures. One of these worthy Persons was to examine and correct *English* Compositions, such as *Themes* and *Declamations*, and to teach *a just Way of Pronouncing*. 'Tis very unbecoming a Gentleman, who has travelled thro' the whole Circle of Sciences, either to hesitate, or express himself with Impropriety in Conversation. But it is much more so to write incorrectly, or to grate the Ears of an Audience with a wretched, unharmonious Delivery.

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As many of our Schoolmasters are grossly negligent, or unequal to so difficult a Task as that of teaching *English* Oratory, it is greatly to be wished, that the Tutors in the several Colleges would take this Affair into Consideration ; and as some, even of these Gentlemen, are far from being finished Orators, it would be very happy for the University, and a great Blessing to the Nation, if it was resolved to institute a Professorship for this most excellent Purpose. Then, instead of stiff, uncouth, unintelligible Harangues ; instead of that perpetual Blundering, so offensive to our Congregations, so much and so deservedly the Occasion of Contempt to the Clergy, the Language of the Pulpit would

would be easy, smooth, and clear ;
all Degrees of People would have
their Understandings informed and
captivated ; and all Opposition would
be borne down by the irresistible
Charms of persuasive Eloquence.

The Province of another of these
Gentlemen was, † to shew the Rea-
sonableness

† Here give me Leave to wish, that the
Tutors in our Universities would regularly
go through a Course of Lectures on the Chri-
stian Religion, the Foundation on which it
stands, and the great and undeniable Argu-
ments for the Support of it, with all their
Pupils *indifferently*, whatever Profession they
are designed for. This, besides being of
manifest Service to such as are intended for
Holy Orders, would probably be one great
Means of curing that prevailing Ignorance
in this respect, the Parent of modern Infide-
lity, and the Source, perhaps, of much of
the Debauchery of the present Times : And

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sonableness and Truth of Christianity; to give a short but comprehensive System of Divinity; and to explain the difficult Passages of the New Testament. The Deficiency of Candidates for Orders, in this Respect, has been long bewailed and lamented by the most vigilant Assertors of the Glory of our *English* Church.

“Our Ember-Weeks, says the great Author of *the Pastoral Care*, are the Burden and Grief of my Life. The much greater Part of those who come to be ordained, are ignorant to a De-

such Instructions would have this Advantage, that they could not come within the Objection of infusing Prejudices into Children, but must be regarded as rational Applications to *Youth*, who are, in some measure, qualified to judge of what is proposed to them.

Serious Address, &c. p. 18.

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gree not to be apprehended by those who are not obliged to know it. The easiest Part of Knowledge is that to which they are the greatest Strangers; I mean, the plainest Parts of the Scriptures, which they say, in Excuse of their Ignorance, that their Tutors in the Universities never mention the Reading of to them; so that they can give no Account, or at least a very imperfect one, of the Contents even of the Gospels. Those who have read some few Books, yet never seem to have read the Scriptures. Many cannot give a tolerable Account, even of the Catechism itself, how short and plain soever. They cry, and think it a sad Disgrace to be Denied Orders, though the Ignorance of some is such, that, in a well-regulated State

of Things, they would appear not knowing enough to be admitted to the Holy Sacrament. This does often tear my Heart. The Case is not much better in many, who, having got into Orders, come for Institution, and cannot make it appear that they have read the Scriptures, or any one good Book, since they were ordained; so that the small Measure of Knowledge, upon which they got into Holy Orders, not being improv'd, is in a Way to be quite lost; and then they think it a great Hardship if they are told, they must know the Scriptures, and the Body of Divinity better, before they can be trusted with the Care of Souls. These Things pierce one's Soul, and make him often cry out, *Oh that I had Wings like*

like a Dove, for then would I fly away, and be at Rest! What are we like to grow to? In what a Case are we, to deal with any Adversary, Atheist, Papist, or Dissenters, or in any sort to promote the Honour of God, and carry on the great Concerns of the Gospel, when so gross an Ignorance in the Fundamentals of Religion has spread itself among those, who ought to teach others, and yet need that one teach them the first Principles of the Oracles of God?"

Though this was wrote near forty Years ago, yet if my Lords the Bishops were asked what Resemblance the present State of Things has to this Representation, I fear their Accounts, however we may boast of Improvements,

merits, would not be much to our Advantage. Strange! that the Knowledge of the sacred Oracles should be so shamefully neglected, when the Study of them is attended with such inexpressible Advantages! The finest human Compositions, when compar'd with the Eloquence of the sacred Volumes, are flat and languid. The Stile of a profane Writer may be elegant, and his Reasoning methodical; yet how faint is this Light when compared with the Brightness of an express Revelation! Several of the Sciences are mere Curiosities, Researches that only gratify an inquisitive Temper. But the Scriptures point out our Happiness, and are the surest Guide to secure to us a blissful Immortality. Other Writings only amuse:

amuse : But these strike us with an inexpressible Awe, and fill our Souls with a sacred Terror. A careful Study of them is the best Preservative against a wicked, profligate Course of Life. Who can daily hear the Judgments of God denounced, and not be moved ? Who read of the Constancy of the immediate Followers of the Lamb, and not feel some generous Sentiments of Emulation ; Who can read of the rapturous Descriptions of immortal Bliss, or view the extatic Prospects of Eternity, and not fear to offend ? What a Pity then that other Branches of Literature should so far engross our Time, as to take us off from a constant Conversation with the Book of Life itself, especially since our more intimate Acquaintance with

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the Divine Writings will render those other Instructions more profitable, and give them greater Weight and Influence!

It is a just Remark, That the Fellows, not a few, in some Colleges, are very far from considering the End for which their Fellowships were originally founded. Instead of endeavouring to promote the Interest of the Society, by discouraging a loose and indecent Behaviour, and encouraging a regular and laudable Conduct, several of these Gentlemen have been observed to pay their Court and Adoration to a Coronet, or Piece of Velvet, when they have looked with no small Contempt upon young Gentlemen of modest Merit, who have
wanted

wanted these Badges of Honour, and could furnish out no inviting Prospect to answer the Views of such Men †. Indeed, such gross Adulation,

† As Tutors and Governors of Colleges have usually pretty sagacious Noses after Preferment, they think it impolitic to cross the Inclinations of young Gentlemen, who are Heirs to great Estates, and from whom they expect Benefices and Dignities hereafter, as Rewards for *their want of Care of them* while they were under their Protection. From hence it comes to pass, that Pupils of this Rank are excused from all public Exercises, and allowed to absent themselves at Pleasure from the private Lectures in their Tutors Rooms, as often as they have made a Party for Hunting, or an Engagement at the Tennis-Court, or are not well recovered from their Evening's Debauch: And whilst a poor, unhappy Soph, of no Fortune, is often expelled for the most trivial Offences, or merely to humour the capricious Resentment of his Tutor, who happens to dislike his Face,

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tion, such low and base Servility, is deservedly despised by all young Gentlemen of Understanding and Discernment, and they are seldom caught in the Snare. These Measures, however, are often attended with very mischievous Consequences; for those of less Sagacity, upon whom these low Arts are practised, thinking it an Honour done them to be thus taken Notice of, imagine that they answer the End for which they were admitted, provided they continue to deserve the Favour of these intriguing Leaders of the Society. If those, who have just Pretensions to Praise young Noblemen, and Heirs of great Estates, may commit any Illegalities, and, if they please, overturn a College with Impunity.

POMPEY the Little, p. 232.

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and honourable Esteem, are thus overlooked; if the Nature and Fitness of Things are thus inverted, and the Liberality of our pious Ancestors prostituted to the basest Purposes; we are not to wonder if some young People disregard their Studies; if others neglect and despise those who ought to rule over them; if a Majority become even Votaries to Vice, and a general Corruption pervade these sacred Territories of Learning. If you would avoid this dreadful Calamity, consider, that those under your Care and Direction, as Men, cannot brook violent Measures, and as *Englishmen*, are naturally impatient of Restraint. If you would succeed in reclaiming some from their wicked Courses, and preventing

others from giving Way to Temptations, and at last becoming profligate and abandoned ; let this be attempted, by shewing them the Reasonableness and happy Consequences of a virtuous Conduct, and the Folly and inevitable Misery that are the Concomitants of an inconsiderate and vicious Behaviour. Your Address must appear to be, not the Effect of Pride or Moroseness, but of an honest and laudable Concern for their Welfare: To these Endeavours add that, of all others the most powerful, an unblameable and inviting Example. Let the Master, let every Fellow in a College, constantly attend Chapel, never keep late Hours, or never behave with Pride and Insolence, and always acquit himself like a Scholar, a Gentle-

Gentleman, and a Christian, in the Discharge of his important Duty, as a Governor in the Society. Then there will need no Punishments to force the young Gentlemen to Places of divine Worship ; no Gates to confine them within their several Colleges at proper Hours ; no Menaces to frighten them into Obedience ; no Spur to expedite their Progress in all the necessary Branches of useful Literature and Knowledge.

You, Gentlemen, therefore, who have the Superintendency of such a Number of our young Nobility and Gentry ; who are entrusted with an uncommon Opportunity of regulating their Manners, of forming their Minds to noble Sentiments of Justice, Magna-

Magnanimity, and Love to their Country ; of instructing them in the most solid Parts of Christian Knowledge, and making them vigilant and solicitous for religious, which are indeed the most important Concerns ; consider, that this is one of those Talents, which you have now in Trust, and for which you must particularly account in the awful Transactions of the last great Day. If you neglect these favourable Opportunities of laying a Foundation for a long Series of the noblest Actions, towards producing which your Influence can greatly contribute ; if, by your own Omission, you countenance a Contempt of Things sacred, or, by your own indiscreet Example, encourage a notorious and habitual Violation of

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the Laws of Reason and Religion ; if you neglect, by gentle Persuasions, by prudent Restraints, and seasonable Reproofs, to prevent a long Train of fatal Consequences to those under your Authority, have you not Reason, as you will have involved yourselves in the Guilt, to fear the Punishment of others ?

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The H. V. D.

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